

Realization

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BY

JOSEPH STEWART, LL.M.

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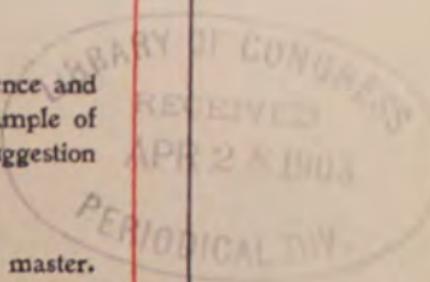
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Realization

BY JOSEPH STEWART, LL.M.

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A Study of Moods

THE appearance of moods in the expression of personality—states of exhilaration or depression, of confidence or doubt, of optimism or pessimism—has perplexed and annoyed many. Whence and why should these changes, sometimes most unwelcome and undesirable, come to modify the states of consciousness? The answer must at present be to some extent speculative and involve theories not yet generally accepted though made highly probable by the knowledge gleaned from phenomena of the deeper consciousness. A knowledge of the subliminal consciousness, its content and possibilities will, I believe, explain many of the mysteries of mind that seem unrelated to the normal activities of life. The genesis of mental states that have no apparent causes in normal expression or relations of mind will thus become known.

The most instructive evidence in this respect which has recently come to my attention is found in an account in the last *Proceedings of the Society for Psychical Research* of some experiments in hypnotism by a gentleman whose name, though known to the Council, is there withheld for sufficient reasons.

The unusually valuable results obtained were no doubt due to the characters of both the operator and the subject, for upon the one hand we must infer from the account that the experiments were free from pernicious

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suggestion on the part of the operator which would have marred or destroyed the spontaneity of the results, and upon the other hand the subject is described as an educated young man, a teacher, with acute and discriminating intelligence, quick and alert in mind, highly idealistic, with some literary gifts, and with unusual powers of self-analysis. To this favorable conjunction of personalities was added the fact that the trance was not a deep one, the subject retaining full consciousness of himself, and his normal powers underwent no change except in so far as he became amenable to suggestion. His memory, after awaking, was practically continuous, there being no break between his hypnotic and his normal consciousness.

The experiments developed two remarkable facts to which I would call attention: First, the appearance of distinct and separate moods differing radically from the normal state of consciousness; and, second, the susceptibility to indifferent suggestions, if sufficiently insisted upon, in cases where he had in the normal state deliberately determined *not* to be so, and to suggestions contrary to his moral nature when they were given in the *appropriate mood*. Observe, first, the evolution of the moods.

The first three experiments developed a nervous and apprehensive state, in which the subject manifested repugnance and dislike for the operator which no suggestion could overcome. There was also terror at the slightest disturbance or self-hallucination. Demeanor was heavy, movement slow, manner of speech low, restrained and devoid of usual vivacity.

As this phase differed in important particulars from the subsequent ones, it may be interesting to consider a possible reason therefor. This may be found in the fact that it was the first appearance of a secondary segment of the deeper consciousness in independent function. The subject had never before been hypnotised, and with the inhibition of the normal consciousness

this secondary segment appeared ; but being unused to so independent a relation with the environmental world, an immediate rational adjustment with it was impossible, and only resulted after a few efforts.

This adjustment was effected, apparently, after the third hypnotisation. The subject lost fear of the operator, the nervousness disappeared, his condition was no longer languid, his speech and manner were somewhat slower than the normal ; but, on the whole, there was scarcely any difference from the normal state noticeable by a casual observer.

Upon the theory above suggested, it may be supposed that the emerging segment of deeper consciousness had now become somewhat adjusted to the semi-independent state, and had become to some extent blended with the normal. At least they existed co-extensively, for the normal retained a constant knowledge of self and of the new state, or rather *was* the new state for the time being. In this mood the subject was quiet, speculative and restrained.

Later there developed two other distinct moods, quite spontaneously and wholly without suggestion, although afterward they could be induced by it. They did not rise to the dignity of separate personalities ; the subject disclaimed for them anything of the kind, and was conscious of a complete continuity between them, even more complete than that between his waking and hypnotic states. Their appearance was beyond the subject's control. He explained that it seemed as though he looked out upon the world through a changing medium. They varied in their constitution, for with each mood there was a different set of emotions and tastes, and a different mental attitude.

The operator classified these moods as the "ordinary" or "quiet," the "gay," the "malicious" and the "depressed" mood.

The "ordinary" or "quiet" mood was the usual one manifested, and has been above described.

Of the first appearance of the "gay" mood, the operator says:

"One evening, sometime after the establishment of this¹ as his ordinary hypnotic condition, he surprised me by suddenly behaving in quite a different manner. He became extremely hilarious and absurd, jested in an easy way, displayed a tendency for practical jokes upon myself, kicked my clothing about the room, and was generally obstreperous and fantastic, both in his speech and behavior. I met him in the same spirit until in a moment, without warning, he reverted to his former habit—quiet, speculative and restrained."

The subject is described by the operator as being, in his normal state, well-bred and courteous in demeanor, and of a religious and idealistic temperament, but that "in his 'gay' mood he displays an astonishing lack of the ordinary conventions or proprieties, professes a complete contempt for either religion or morality, and a disregard for any responsibility in his actions, in his own phrase, a child of nature, non-moral, though not vicious."

Of the "malicious" mood the operator says:

"While in his normal state he is a man of gentle nature, in his 'malicious' mood he expresses a strong wish to inflict pain, and frequently asks me to allow him to stab me in order to give him the satisfaction of seeing the blood flow. * * * He confesses to a wish to vivisect, or failing that, to strangle."

This mood is said to be almost identical with the "gay," plus the aggressive wish to do harm.

In the "depressed" mood, "he expresses himself as utterly and beyond bounds miserable, and ready for no reason to burst into tears."

While such revelations are disagreeable to contemplate, we must admit that they are instructive. They are not inharmonious with the theory of the evolution

¹The "quiet" mood.

of the human ego. What experience-results of the remote past, and what latent memories and tendencies of more recent experience may be stored in the subliminal self! Science tells us that every organism in its embryological development rehearses in slurred epitome the steps by which its ancestors, through the long ages of evolution, have come into racial existence. Must we not substitute "it" for "its ancestors" in this statement? Psychical evolution and physical evolution must have been parallel, in fact the latter must have been only the visible and material expression of the former. What then, in the moulding of the unfolding mammal during its embryonic development, carries its organic expression through successive stages approximating those of the line of lower organisms which have preceded in life development? Must it not be the stored-up memory or the retained experience-results of its long past history? Thus, too, will the elements of past human experience have been stored in the deeper consciousness, and in these elements may be found ample material, sufficient to constitute these moods which, as mere fragments of the whole, come into dominance when that segment we know as the normal personal self is subordinated, minimized or inhibited. I have elsewhere spoken more particularly of the emergence of phases, characteristics and faculties of the subliminal self.

The elements which constitute these moods are not the divine ones which we postulate as inhering in the subliminal consciousness as genius, wisdom, supernormal faculty; they are, in all respects, such as we would expect as the results of experience. The effort of scientific speculation is to account for all characteristics as the results of experience. But the known life-history of the subject probably will not include any experiences which could account for these results. Yet here they are found fully developed, though normally latent, in the deeper consciousness.

Psychic phenomena have shown that the memory of whatever has been experienced in this life is in some degree or effect retained in the deeper consciousness. Results of prior experience would by the same law be retained, and these would become known to us mainly as character and dominant tendencies. When, therefore, according to the suggested theory, one comes into the bodily existence with which he is now conscious, the sum of consciousness includes the results of the past. The long past has been minimized by the more recent past; the results of the lower existence find expression only in the fundamental structural necessities and the basic psychic activities from which the higher intelligence and human states of consciousness have evolved. The results of the more immediate past are in a nascent state, ready for an expression in some group or genus of results. These groups, any one of which may develop into a *personality*, are not of equal potency for expression. The efficiency of particular or later experience has imparted a vitality or power to some one or more, and this may become the dominant character as the ego adjusts itself to bodily existence. Environmental conditions, as they facilitate or suppress the expression of such elements or encourage that of other ones, would, however, have a potent influence. Thus we would have the reason for the dominance of the personal or normal consciousness.

But beneath this normal consciousness there would subsist other tendencies, some lofty, others indifferent and still others undesirable. These may arrange themselves into consistent groups and when their character is felt as a constituent of a conscious state, may present the phenomena of moods, or when encouraged and allowed to function independently, as in deep hypnosis, may even become quasi-personalities.

When, therefore, the dominant or normal consciousness is inhibited, the field is partially clear for the emergence of some other less potent group of char-

acteristics or memories which would become known as such moods.

This suggested explanation might be carried a step further and applied to the appearance, in normal moments, of the moods to which most persons are more or less subject. Either the diminished intensity of normal consciousness or the unusual strength or activity of some subliminal group—aroused or strengthened by whatever means—would result in so much of a blending of the two as to present the phenomenon of a mood.

While not proposing to generalize from a single case, it is suggested that some such explanation is in agreement with the theory of the emergence of subliminal states and their blending with normal consciousness, deduced from the sum of other evidence.

If one would control the emergence of moods in the normal life it is suggested that the methods heretofore given with reference to systematic and selective mentation by which the desirable characteristics are encouraged, strengthened and even evoked from the deeper consciousness, would be most effective.

Though the above theory may be true as a general explanation, the fact should not be overlooked that it does not necessarily exclude the telepathic or psychometric induction of spontaneous moods. If in a state of super-susceptibility or of rapport, the subject comes under the psychic influence of a mind in or out of a body, it would readily respond to its state, reproducing its dominant tone. There is ample evidence of this. Such explanation would not appear applicable, however, to the experiments above referred to, for the moods though appearing spontaneously could nevertheless be produced merely by the suggestion of the operator.

The second point of interest is in the fact that when a suggestion *in consonance with the appropriate mood* was given, it was executed without opposition and even with alacrity, though the suggestion was one

which was extremely repugnant to the normal self and which in the normal condition the subject had agreed to resist to the utmost.

Says the narrator—

"If I offer a suggestion not in consonance with the particular mood he may be in, I may insist upon its execution quite vainly so long as he continues in that mood. If, however, I procure a change in the mood itself—a change which it is beyond his power to resist—he is immediately ready to fall in with my suggestion."

Thus, suggestions to which the subject in his normal state expressed the strongest objections, were given in vain when he was in the "quiet" mood, being flatly refused and with indignation at their insistence. If put in the "gay" mood he would express surprise at the former objection and readily acquiesce.

That this case completely refutes the contention that a subject cannot be made to do an act in the state of hypnosis which would be contrary to the moral standard of the normal self, cannot be doubted. Says the narrator :

"It is therefore impossible to argue from this particular case to the general. It is, accordingly to this particular case, that I must limit my conclusion, which is, repugnant and unexpected, as I confess it to be, that, in the hands of an unscrupulous operator, there was at one period of the experiment possibly no limit to the acquiescence that might, by artful procedure, have been induced to suggestions which, in his normal state, would be highly distasteful to the subject; and that moral prepossessions which are usually considered ample safeguards against a misuse of the power of suggestion would have been, in this case at all events, an insufficient protection."

If a conclusion of a wider scope may be warranted from this case, it is that the acceptance of a suggestion depends upon its consonance with an appropriate mood, and if this be produced, or if it spontaneously occur, the moral prepossessions, or even the purpose to resist, will not avail.

The Human Thermostat

THE thermostat is an instrument for automatically maintaining a constant temperature in a body or space, the temperature of the surrounding matter varying.

It is well known that the normal temperature of the human body is 98.4°, and that there is a tendency to approximate this although the surrounding temperature may be lower or higher. Lord Kelvin very pertinently asks where and of what character is the thermostat by which this even temperature is maintained. In an article in the *Philosophical Magazine* he gives some interesting data.

The source of heat drawn upon by this thermostat is the chemical combination of the oxygen with the food in the tissues surrounding the minute blood-vessels through which circulation is effected throughout the body. Heat thus generated tends to raise the otherwise constantly diminishing temperature of the body, but there is no explanation as to why this maximum is not normally exceeded. More curious still is the fact that the regulating power is able to resist the induction of surrounding heat, or to "produce cold," thus maintaining a bodily temperature lower than that of the surrounding substance.

As long ago as 1781 a Dr. Crawford illustrated this by a series of instructive experiments. A living frog at 68° and a dead frog at 67° temperature were placed under like conditions in air at 106°. In twenty-five minutes the temperature of the air had decreased to 95°, that of the living frog had increased to 78½°, and that of the dead frog to 81¼°. Had both frogs been dead bodies their resulting temperatures would have been the same, but they differed 3°; that is, the living frog had the power of resisting induction of heat or of "generating cold"! To prove that evaporation was

not a factor in producing the result, like experiments were made with the bodies immersed in water, with the same results. About the same time a Dr. Fordyce demonstrated the same fact regarding the human body.

By other experiments it was discovered that the venous blood drawn from a body which was thus maintaining a lower temperature than the surrounding, was almost as light as the arterial blood, showing that there was not at that time the normal combustion of oxygen and carbon, with the consequent charge of carbonic acid in the venous blood. That is, the thermostat was not generating the normal amount of heat.

This would account for the lack of acquirement of heat internally but offers no explanation of the non-acquisition of heat externally, or of the "generation of cold," as it has been termed. Lord Kelvin suggests that an analysis of the breath might show a larger amount of oxygen exhaled than inhaled under these conditions, which would mean a deoxidation, or the production of cold.

Though the chemical equivalent be thus ascertained, the real question goes still deeper. Where and what is the power and intelligence which controls this human thermostat so admirably? Evidently it is not ultimately a question of physics or chemistry. There is a master somewhere who *determines* what kind of chemical operation shall proceed, and when and to what degree it shall proceed. We know this is not the normal mind for we have no normal consciousness of it. It is the subliminal self, among whose marvelous activities we must class this as well as all the other vital processes. Here is another point where materialism can offer nothing.

KNOCK at the door of eternity ; it is within and not outside of you.

—Franz Hartmann, M.D.

On the Right Use of Mind-Power

TIS asserted that in the ancient schools of occultism no mysteries of the power of mind were taught unless the candidate had proven himself worthy of the knowledge and competent to use it beneficently, and was free from the liability of misuse. It is claimed that the knowledge of the susceptibilities and powers of the mind which are becoming common property through the disclosures of psychic research and popular experimentation were, under the former conditions, guarded from indiscriminate teaching.

I believe the disclosures of hypnotism will be of inestimable value to the world, though I think the wisdom of its use as even a therapeutic agent is yet undetermined. The phenomena of telepathy have contributed invaluable knowledge regarding the deeper, subtler nature of the ego, but it appears that there are conditions under which its obvious manifestation may occur, which are not without danger to mental poise. I believe that the knowledge of the efficacy with reference to the self, of positive and healthful thought, will be the redemption from many ills and much unhappiness of life for those who will practice it; but its use to strengthen and attain selfish desires will work disaster to the user and often harm to others.

It is not my purpose to speak further at this time regarding hypnotism than to deprecate the oft-repeated statement that the subject is not amenable to suggestions contrary to his moral predilection; and to suggest further, that such an interference with his psychic status must appear on *a priori* grounds at least, inadmissible.

With regard to the former point, reference is had to another article in this number wherein an instance is given in which the statement is wholly refuted. Regarding the latter point, Mr. E. Fielding has well said :

"We must ask ourselves how far * we have upset the normal balance between the conscious and the sub-conscious planes; how far the temporary emergence of the latter into consciousness may not result in a tendency to intrude there increasing in the future; and to what extent the habit of reliance on external suggestions may result in a restriction of spontaneous effort. We still know little of the true nature of hypnotism; little of what actually takes place when we probe into the hidden depths beneath consciousness, and of the possible lesions, unperceived and perhaps unperceivable, that may result from our intrusion among the secret fibres of being."

Regarding the misuse of telepathy, some remarkable instances have come to my attention, the details of which I am not at liberty to give at this time.

But the use or abuse of these two powers is limited to a comparative few. It is with reference to the third, which is within the reach of all, that I intend to speak particularly.

It is very singular that the possibility of the misuse of the power of positive thought is seldom considered. This applies as well to those cases where the purpose is to influence other minds for personal ends as to those where there is no conscious specific purpose of the sort but where the fulfillment of the desire must involve it.

Among some it is a common practice to advocate holding the thought for opulence, for a dress, for a summer outing, for anything desire dictates. It is not the holding the thought that is condemned, but the purpose to which it is held. For in yielding to these purposes, the higher uses for unfoldment and advancement are neglected; and in making the fulfillment of desire the subject, the higher considerations for, and the amenities of, others are wholly subordinated.

Suppose one become practiced in the use of mind-control and purposefully and systematically fixes his thought upon the attainment of some selfish object regardless of other considerations. Who will say that

he is not putting some minds in duress who are off guard, and whose action or non-action is an essential element to success? Among such it is a common thing to hear of making their DEMANDS in the silence!

The law has long recognized mental duress imposed by threats and invalidates agreements made thereunder. This new duress is as bad.

What justification is there for trespass upon the mental or psychic state of another? No one doubts the reprehensible nature of physical trespass; mental trespass differs from it in that it is secret and covert and lacks the courage and frankness of the physical.

Doubtless it is asked, But may we not use our newly-found power for attaining desirable ends, for healing, and for blending the thought with that of others for their assistance and comfort? Surely; and it appears to me there is a right basis for this exercise. Let me suggest.

There is no separation anywhere. Everything is in reciprocal relation. We are beginning to learn and realize to some extent that this is specially so in the realm of mind. The mental state, the desire, the aspiration of each one affects his neighbor. The condition of rapport and perhaps other conditions we know still less about, affect the conscious perception of this.

This reciprocal influence is almost wholly on the unconscious or subliminal side. It exists whether we will or not. This being true we can not say that reciprocal sympathy or condition is undesirable in itself. The problem may then be, How may we raise this unconscious relation to its highest degree of beneficence, and to what extent may we consciously augment it?

I would suggest that the basis for a beneficent reciprocal relation should be a reformed mental and soul-state; the eradication of all the oblique tendencies and the implanting of the pure and the lofty ideals, and the growth of a broad and comprehensive love. With this evolution one may become a powerful dynam-

ic centre of thought-force which is continually radiating its beneficence without specific effort. Such need not search for work to do in this particular; the great law does the work continually. He heals, he inspires, he encourages by his state of mind and soul. If he holds the thought for the attainment of some specific end it will not be for such attainment by demand that subordinates all else to desire, but for such attainment as shall be in perfect harmony with the qualities which have made his mental state a benediction. He may purposely take into his thought any one on whom he would confer his good will and highest regard; and follow his intuition regarding the more specific application for healing.

A FRIEND discussing the difficulties in the way of securing an advancement of the higher thought through individual ministry and at the same time avoiding crystallization into systems with authorized or specially recognized leaders who, like those of the old order, will be inclined to build up "vested rights" and thus become an obstacle to progress, suggested that the true system to which the new movement must come is one in which each will take up his part in the world's work but will devote a small part of his time to the cultivation of his higher nature and the like advancement among others. Thus it might become a recognized duty that one should set aside a few hours a week for self-attainment and for adding his quota to the general cause by assisting wherever needed. It was suggested that this would solve the vexed question of compensation, and avoid the necessity of anyone putting a price upon things which should be above that consideration. All would thus work for the general advancement.

Yesterday, To-day and To-morrow

TIME is but a measure of experience, without which it would not exist. The sequence of experience divides for our limited consciousness the Eternal Now into Thens and Whens, with but a moment of Now between. *I am*, is To-day; *I was*, is Yesterday; *I shall be*, is To-morrow. All that we yet realize of the Eternal Now is To-day. Its profound importance becomes apparent. It is the supreme moment of action, of purpose, of realization. Live To-day understandingly, and its correlatives become, respectively, a memory and a possibility.

But To-day does not stand alone, an isolated moment of realization. Other To-days have preceded it and become Yesterdays, and though they have gone beyond recall into the irrecoverable past, yet they are still potent. Their song has been sung, but its melody still vibrates in the subliminal memory. Their experiences are finished, but their effects reach into To-day and modify its realization and action. Continuity, sequence, cause and effect, link our Yesterdays with our To-day and ordain our To-morrow. The long line of Yesterdays identify one with a primal condition in experience, and they hold in their silence all the mystery of intervening existence. Though they are gone they have bequeathed themselves and their mystery to To-day—yea, they have even become To-day.

And this To-day is of double importance. It is the summation of our Yesterdays and the creator of our To-morrow. Let us live, then, in To-day!

Yet do we not hearken to the voice of Yesterday? We cannot separate effect from cause. However, there is a way of deliverance from the undesirable. By the sovereign power of mind one can repudiate Yesterday and create new causes, and thus redeem To-day and originate a new line of Yesterdays with a new sequential To-morrow.

To-day is the moment of creation. Initiation, as well as realization, is possible here only. The past is not destroyed, but its effects are modified, blended with new action, modified by new causes. To-day is the creator of To-morrow.

To-morrow? It is not, and never was. It is but an anticipated To-day. While it remains To-morrow it is but a promise, the expectancy of hope, the possibility of fulfillment. When it shall arrive in the morning of To-day the fulfillment of Yesterday will blend with To-day's creation.

Can we escape the subtle influence of Yesterday and To-morrow? As long as there is memory and hope the one will link us with the former, the other with the latter. We may intensify the song of To-day, and thus minimize the melody of Yesterday; we may realize Now more and anticipate To-morrow less. But we are traveling a road of experience, upon which we never would have entered had it not been necessary to thereby reach the end; and so long will we be involved in these its three correlatives. From fire-mist to system, from monad to man, Yesterdays, To-days, and To-morrows are but the measurements of progress.

THE discovery that substances possess a hitherto unknown potency, radio-activity, has opened a most fascinating field of physical research which is being worked by many scientists.

Radium is found to emit positively-charged particles which are probably atoms, with a velocity of about one-tenth that of light. This wonderful energy continues without diminution. Whence does it arise and how is it sustained?

Mr. Rutherford of McGill University has found that the walls of buildings, brick, wood, and even the earth, are radio-active, emitting continually the mysterious corpuscles with marvelous rapidity.

Letters and Reflections of a Realizationist

IX

WHEN I become imbued with that degree of divine love which inspires me to help, or impart a blessing to all, I am oppressed with the limitations of conventionality, for the majority I will meet will be strangers."

There is no necessity for speech or overt act in order to dispense universal love. There is the internal as well as the external expression. We are so accustomed to physical means of expression that we overlook the importance of the states of which they are the mere symbols, and the possibility of the potency of those states on the plane of the deeper consciousness. There is the possibility of soul speaking to soul on this inner plane, even though the normal consciousness may be unaware of it. All persons who come into your life in any manner, whether known or unknown objectively, are therefore in a position to receive your good will. On the subliminal side of consciousness they may perceive your thought, if they are in need of and ready to be helped by it, and you are in a position to help.

When you feel the inspiration of that lofty desire to bless all whom you meet, silently, in thought, pronounce a benediction upon them. The field is open, and no conventionality will hinder. You meet them in thought as divine souls, free from the small considerations of artificial life. Let your kindest, most helpful thought go out to them as you will. If they need it, and are in a condition to be helped thereby, the deeper self will perceive and respond in like state. If not, your self-expression will have increased your realization.

Let it be merely a disinterested and unegotistic expression. Neither calculate upon return, nor entertain thought that the world is calling you to redeem it. It

may sometimes be that the great desire to confer a benefit upon the world arises from your own need of it. Help, then, first yourself by realizing in increasing degrees this universal love. To help the world in this subtler manner, it will not then be necessary to go forth with avowed and specific effort. You will become a radiating centre of lofty influence which will reach all who are willing to receive it. Thus your very presence becomes a benediction ; your life a constant inspiration to him who needs such.

X

To fly or not to fly from unfavorable conditions that environ us ; that is the question. Whether it is more conducive to realization to avoid the conditions that, responded to, retard advancement, or remaining with them when no better way presents, rise above and become superior to them ;—not unlike Hamlet's question.

It is not an unusual experience with those who pursue a purpose of higher attainment and realization to feel the chill of uncongenial influence, the limitation of conventional ideals, the inhibition of positive conditions which are inharmonious with the purpose. There often appears to be an unconscious conspiracy of circumstances which increases the difficulty of personal application or limits the opportunity. Place, occupation, association and a host of things array themselves as seeming deterrents, and the pilgrim longs for freedom.

It can not be denied that the ideal relationship is one in which the aspiration finds perfect complimentary external conditions and opportunities. In so far as these may be properly found without sacrifice of obligation or duty, they may be sought. To live in responsive harmony with environment is a most fortunate state if that environment elicits the response of the best that is in you. The soul that longs for the sunshine will not be spontaneously contented and

happy in a murky atmosphere where the sun is seldom seen. Under the pale and neutral skies of my present residence I will miss a certain realization that the memory of Kansas sun and skies recalls.

But higher states arise in spite of environment; ideals persist, regardless of conditions. Were it not so we would still be cave-dwellers, or nomads, at best. And while the harmony between the internal and the external is most favorable to realization, a higher path lies through fulfillment of every duty and the mastery of one's states, so that environment becomes a secondary consideration when it does not naturally harmonize. To the extent to which we become resourceful within for happiness, we may subordinate environment, though it never ceases to be a factor of highest utility and enjoyment.

This mastery consists in maintaining the ideal, and realizing it, regardless of environment. To be strong in the consciousness of internal poise; to hold the mind and emotions in equilibrium, without the wasteful and otherwise harmful response of irritation; to be serene, notwithstanding the attitude of others; to hold oneself confidently to his purpose, though remaining always amenable and responsive to every perception of truth; and, withal, to be able to respond to the congenial elements in environment, and to participate in all that one's life presents which will contribute toward the realization of his ideal;—this is desirable.

Emerson says, "It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

The strength of development will not come from an avoidance of difficulties, but in making the mind superior to them. Each one's work lies where he finds himself, and though it is always commendable to seek to better external conditions, the accomplishment of

such should not be mistaken for that mastery of mind that makes one superior to them.

XI

Just sauntering ! The busy days of the week are gone, and the rest-day is here. It is truly a sun-day. The protracted rains have ceased, the skies have cleared, and our greatest friend is shining upon us most genially.

Just sauntering down the half quiet streets toward the woods and Rock Creek Park ! The white dome of the Observatory gleams through the distant trees ahead; red brick walls lie behind me. Unusual quiet reigns. The soft tones of the church bells, the gentler strains of a piano follow me. The park is just ahead.

Just sauntering ! Nature does n't hurry ; why should we ? Yet she accomplishes all in due time. After the winter's sleep the awakening has come, gently, softly. The perennial rhythmic flow of life !

Just sauntering down the road, whose yellow way winds between the new-green hills ! Redbud and dogwood, in pleasing contrast of pink and white, relieve the monotony of color. There is the quiet of expectant life in everything. Nature is making her salutation. A noisy crow calls in the distance ; the robin carols near by. Nature is just sauntering.

Down the road, a group of children on wheels is coming ; they pass : a pleasing picture ; it is gone, blended with the yellow and green of the turn of the road.

The youth and maiden stroll over the hill-side through sequestered paths, responding to Nature's subtle influences. Beautiful Youth !

Down the road, with head uncovered in the genial sun, just sauntering with mind relaxed and soul in quiet joy ! Why should men repress these finer impulses ? Do they still live in the memory of the age of force ?

Now on the top of this hill, hatless, coatless, I lie in the sun, appropriating its beneficent elements. The city has entirely disappeared, save the pearl-gray shaft of the Monument that stands in relief against the sky. The trees are silent on every hill-side. A bird sings in the distance, insect life stirs at hand. Over the ridge comes the clear sweet voice of a girl in snatches of song; some happy party of youths and maidens just sauntering. Now and then the rattle of a carriage on the bridge below, or the whirl of an automobile on the thin line of yellow road, suggests intrusion. Wonderfully quiet, this sauntering day!

But the crowd has found my retreat and the seclusion of a few years ago is no more. It is welcome. When these hill-sides become too narrow there are others further out.

A recluse? not at all: but I like to saunter alone with Nature sometimes without the intrusion of the despoiler and the unappreciative.

When a boy in school, many a time have I as William Tell, before thrilled listeners, held out my hands to imaginary Alps "to show they yet are free!" If Tell loved the Alps as I do the prairies of my boyhood and these little hills of Rock Creek, I understand his communion with them, and he would understand why I like to just saunter here.

MEN fly from creed to creed, and find—unrest; they travel in many lands, and discover—disappointment; they build themselves beautiful mansions, and plant pleasant gardens, and reap—ennui and discomfort. Not until a man falls back upon the Truth within himself does he find rest and satisfaction; not until he builds the inward Mansion of Faultless Conduct does he find the endless and incorruptible Joy, and, having obtained that, he will infuse it into all his outward doings and possessions.

—James Allen.

Associated Effort in The Silence

FOR the reason that the Silence, as I have written of it in these pages and commend it, has but the one object of self-realization and rapport with the Universal, one may enter it alone and always feel that its possibilities are within his individual attainment. Nevertheless there is often a benefit in association, and when aspirants are congenial and harmonious in thought and manner of life, associated sittings in the Silence are desirable.

The purpose of such should not be for phenomena, either for communicating with those on the other plane in which there may be no greater benefit than in communicating with those on this, or for the permission of telepathic influence of those on this plane; but to know one's higher self and to attain some knowledge of a higher spiritual nature.

The essence of life on whatever plane will be a state of consciousness; therefore the knowledge of the higher self and a diviner manifestation therein must be looked for in consciousness itself.

The state of mind may change by reason of psychic or physical influences which may reach it from without, but the states of consciousness we are seeking do not arise thus. They will arise from within and come from the deeper self and its profounder associations.

When they arise there may be rapport, however, with like states of consciousness without.

The manner of life, the thought and aspirations of the seekers, will largely condition the results. The elements that are incorporated in the habitual life will be potent; only the best of those elements, however, will tend to emerge under such circumstances. The *purpose* is the selective factor, therefore the one desire and aspiration to know somewhat of the higher self should control the quest.

This purpose should be the same with all. If there is a diversity the general result will be indifferent. Therefore, each one is, in a degree, responsible for the result; each thought and aspiration will exert an influence.

Consecration for the occasion merely, will not suffice. The most potent factor in the result is the subliminal state, and this is the result of the living, in the broadest sense. Hence the daily life should be made to conform in all respects as near as practicable to the highest ideal. A permanent realization of the higher self will not come to one who is not seeking to live according to it. One must keep the thought habitually pure and the aspirations lofty; he must love truth and wisdom. If the soul's desire be for anything less he will tend toward the realization of that instead, and enlist the active efforts and interference of the unwise and undeveloped on the other plane.

Criticism of persons and things, in thought or word, other than the mere recognition of a state for some good and laudable end, should be avoided. This evil is thus eliminated from the consciousness, and the rapport with beings who love detraction, and who are intensified by such a state in others, is destroyed.

Avoid argument except as a possible means of disclosing the truth.

"He who knows does not talk; he who talks does not know," is true for such an occasion. This does not mean secrecy. The higher states of knowledge can not be discovered or awakened by talk. Talking is opposed to introspection, by which, alone, one may know his higher thoughts. Much talking is also a most effective dissipater of the forces which you are striving to conserve. The forceful have ever been the more silent ones.

You should regard the effort to attain the higher knowledge of self as a sacred undertaking, and in no

sense a trifling experiment. Triflers will come if you approach the subject in that spirit.

The time and place of meeting should be held as consecrated to the highest. You should go as free as possible from the transitory conditions of anxious life. It is better that no discussion or argument should precede the Silence. Each should be free to suggest any thought for contemplation, or any change in the mode of procedure, but be careful not to become discursive. The mental attitude or thought held should be the same with all. The Silence should be for a definite period, but each should be free to come out of it at will. Perfect agreement, with the feeling of entire liberty, should be the attitude of all.

It would be advantageous to unify the general thought before the Silence by the repetition of some expression of a common aspiration. But the selection should be one to which all can unreservedly assent. It might briefly symbolize the consecration, the purpose, the withdrawal of consciousness from the outer world, and the contemplation, thus :

Sacred is the place and hour we meet.
No idle words, no anxious thought
Intrude to mar the peace.
Ambitions vain, the strife of world,
The schemes of men, and lame philosophy,
We leave behind.
We have the true desire to BE,
And not to seem ;
Though not for praise ;
But only that the being such
Shall be its own reward.
With simple mind and heart we come,
With soul turned toward the Truth.
The portal 's passed, we are within ;
The outer temple closes round ;
The world is shut without.
Now turn we toward the inmost place,

Where none but Spirit, pure, sublime,
The Inner Light, doth dwell ;
And there with steadfast thought and faith
That knows no doubt,
We contemplate
The lofty Peace, and Love, and Truth.
We enter in, and self is lost
To find the higher one that blends
With Thee, and knows there is but ONE.

Any statement will necessarily be a mere approximation, and there should be no effort further than to reach a common ground of thought as an expression of the purpose and aspiration.

The method of the Silence may be as described in preceding numbers.

After the Silence, it is better that there should be no discussion of any nature. Conversation regarding the experience may be free, but should not lead into argument.

The least said, unless impelled by the experience, the better will be the conditions and the results.

Thus the realization gained in the Silence will not be marred, but will abide with you.

If meetings for discussion be desired, they may be arranged for other occasions.

He who resolves that he will not rest satisfied with appearances, shadows, illusions shall, by the piercing light of that resolve, disperse every fleeting phantasy, and shall enter into the substance and reality of life. He shall learn how to live, and he shall *live*. He shall be the slave of no passion, the servant of no opinion, the votary of no fond error. Finding the Divine Centre within his own heart, he will be pure and calm and strong and wise, and will ceaselessly radiate the Heavenly Life in which he lives—which is himself.

—James Allen, in “All These Things Added.”

Means of Meditation

Practice and Dispassion

(Raja Yoga IX)

N preceding papers mention has been made of two classes of candidates for Meditation, the first consisting of those who are attempting to enter upon some practice, and the second consisting of those who are engaged in practice. The methods followed by the latter were detailed in the preceding papers on Disciplinary Yoga.

There remains to be mentioned the third class, those who have risen to high meditation, and to speak of their appropriate practice.

Upon the Chart this class and a summary of the practice are found in area E F G H under the term "1st class" etc., and a reference thereto will aid the reader in this as in former instances, in following the text and in perceiving the relations of its subject-matter.

The *Yogarudha*—the highest-class aspirant to Yoga—is defined in the Bhagavadgita as one who is unattached to any action or to any object of sense, who has given up all desire, that is, the thirst for the advantages to flow from actions. When one has thus become calm, self-contented, dispassioned, forbearing, and perceives his self in the Universal self, he is believed to approach liberation.

The means of attaining this state are to be found in Practice and Dispassion.

By practice, is here meant the endeavor to fix the mind in Meditation; and with this class, includes the attainment of the state as described in the last paper. "When thy intellect shall stand unmoved in Meditation, then wilt thou attain Yoga."

There are certain aids to this practice. They are first, the purification of the body and mind; and second,

certain mental attitudes comprehended in the term "embellishments."

The meaning of the purification of body and mind is evident, though the degree to which the ordinary conception would carry it would fall very short.

Of the mental attitudes the first is Peace of Mind, being a state consequent upon the exclusion of all distracting contemplations. The essentials of this are, (a) friendship with contented people; (b) sympathy with the destitute; (c) pleasure in virtuous people; (d) disregard of the vicious; (e) the subjection of aversion and affection.

These appear to be standards by which the candidate chooses to regulate his mental affinities to the end that he may attain serenity and tranquility. If we take people *responsively* into our lives it is evident that the contented and the noble are the desirable, and that the disregard of the vicious will keep the mind free from distracting reactions against their vice.

The subjection of aversion and affection does not readily commend itself to the western mind who looks upon the freedom to dislike and to like as a great privilege. But closer thought will make it apparent that this freedom to run riot in this respect, when exercised to the extent we often observe, is only a privilege to enslave the mind to useless and sometimes vicious states. He who is needlessly repelled by aversion or held by attachment is as subject to circumstances and external conditions as is the weather-vane to the changeful wind. I say "needlessly," for who does not know those who are habitually expressing irritation over, or aversion to, surroundings?

The second consists in certain objective cognition, being psychic perceptions acquired by means of concentration.

The third consists in the meditation upon the mind (Buddhi), and upon spirit. This tends to illumination.

The fourth consists in the contemplation of beings

with dispassioned minds. The contemplation of saintly beings—persons whose minds are free from the distractions of the ordinary states—will tend to induce a like condition in the mind of the contemplator.

The fifth consists in the contemplation of desired divine states. Thus the mind is raised to the highest ideal which the candidate may conceive.

These describe briefly the aids to Practice.

The second means to attainment is Dispassion. This is the state of non-attachment to things, and is said to be of two kinds, the inferior and the superior. The inferior consists in the absence of desire for things, due to a realization of their impermanence, their imperfections, and the burden they entail upon a soul who would be free. The superior consists in a complete realization of the unreality of appearances, and in the perception of the self as apart from them. It is expressed in the books by "Enough."

If to us who are the exponents of expression, all this appears as a cold and formal scheme of *repression*, we should remember that the end which the Yogi is striving thereby to attain is tranquility, in order that he may abide in that deeper consciousness of which we are just learning ; and admit that an approximation of the practices within rational limits would not be without a high value ; for who is not aware that a great portion of the average mental life is made up of useless, not to say vicious, habits, which lead not toward self-mastery and tranquility, but away from them ?

ACCEPT a fine distinction made by Chrysippus : he says that a wise man can want nothing ; yet many things are necessary for him : on the contrary, a fool stands not in need of anything, for there is nothing he knows how to use ; but he wants every thing.

—Seneca.

Etchings

Each in His Own Tongue

BY request, is printed below the beautiful poem of Wm. Herbert Carruth, and I have added to it another verse, to include within its scope spiritual perception and experience.

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where cave-men dwell ;
Then a sense of law and beauty,
And a face turned from the clod ;—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe, rich tints of the corn-field,
And the wild geese sailing high ;
And all over upland and lowland
The charm of the golden-rod ;—
Some of us call it Nature,
And others call it God.

Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod ;—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,

Socrates drinking hemlock,
 And Jesus on the rood ;
 And millions who, humble and nameless,
 The straight, hard pathway trod ;—
 Some call it Consecration,
 And others call it God.

Wm. Herbert Carruth.

A pause in the world's endeavor,
 A hush in the anxious thought,
 The soul's eyes now turned inward,
 The beatific vision caught,
 A Silence for a season,
 Soul-depth and love unawed ;—
 Some call it Realization,
 And others call it God.

Joseph Stewart.

A Prophecy

From " Adam's Answer"

Futurity still veils the golden age.
 The full-grown man has never yet been seen,
 And conscious soul still at the threshold waits.
 Soul's spaciousness doth tally point for point
 The width and depth of earth's enclosing sky.
 Therein are Africs dark to be explored,
 And nebulæ which yet shall be resolved.
 The towering magnitude of ill which shades
 Our pathway from the cradle to the grave
 Is but the means whereby we shall attain
 The good whereof it stands the prophecy
 And measure vast, and at each upward step
 The wizard touch of soul's environment
 Shall conjure forth new faculties and powers
 Within the soul, till at the crest, where soul
 To universe shall answer back throughout.

L. W. Kepplinger.

BOOK REVIEWS.

MODERN SPIRITUALISM; A HISTORY AND A CRITICISM.
By Frank Podmore. 2 Vols. 8vo. pp., 307 and 374.
\$5. net. London; Methuen & Co. New York:
Charles Scribner's Sons.

So thorough and extensive a work as this can not be adequately reviewed short of many pages; its character can only be noticed here. Mr. Podmore, who is among the foremost of Psychic Researchers who have not accepted the spiritistic theory, has made a great contribution to the subject in presenting its whole history, in clear and concise form, with criticism which adheres severely and impartially to scientific methods. The work is divided into three general parts: (1) the history of the movement, (2) the so-called physical phenomena, and (3) the mental manifestations.

Mr. Podmore does not conclude the general issue, but believes its determination should rest upon analysis of existing, and the collection of new, evidence.

It is a work which will be of value to every student of this leading modern question.

ALL THESE THINGS ADDED. By James Allen. Cloth,
pp. 150. \$1.00. The Savoy Publishing Co., Savoy
Steps, Strand, London, England.

The author of "From Poverty to Power" and the editor of "*The Light of Reason*" has given in this little volume a work of strength and beauty, of high purpose and deep realization. It is fresh and simple yet profound in wisdom. It is strong in self-reliance yet that reliance is based on the eternal verities. It is a gospel of lofty and pure living, deeply imbued with the belief in the transcendency of the good. Open the pages where you will, the gems of thought are there. It is a helpful book.

THE HISTORY AND POWER OF MIND. By Richard In-
galese. Cloth, 8vo. pp. 286. \$1.50. The Occult
Book Concern, 63 West 45th St., New York, N. Y.

This book is composed of lectures delivered by the author upon the occultism of the mind. It covers quite a field of subjects from the "Divine Mind" to "The law of Opulence" and presents the views in readable and entertaining style. In its theory and history of mind it can not be said to be scientific in any sense, but rather a collection of theories commonly propounded

by some occultists. There are many good thoughts in the work, but some uses of mind-power advocated I do not endorse.

AN APPEAL TO AMERICANS ; and EXPANSION OF SELF.
By Ram Swami.

These two little booklets received from the Swami are worth anyone's while reading. The first is an eloquent appeal to Americans in behalf of India, its political, social and religious state. The other is an instructive lecture upon the evolution of man. Those who wish to know more of them may address Ram Swami, Care D. Albert Hiller, M. D., 1011 Sutter St., San Francisco, Cal.

PRACTICAL HYPNOTISM. By O. Hashnu Hara. Paper, small, pp. 103. 30 cents. E. Marsh-Stiles, Pub. 12, St. Stephen's Mansions, Westminster, S. W. London, England.

This little book presents a popular view of hypnotism, its various schools and methods. It is designed to give practical instruction. It is largely made up of views of popular writers with a few of standard authority, and some results of the author's research. Its statement that hypnotism can not be used for harm is, however, erroneous; and the encouragement given general experimentation is ill advised.

VEDANTA PHILOSOPHY : An Examination of Vivekananda's Karma Yoga. By James E. Phillips. 34 Solon Road, Brixton, S. W. London, England. Price threepence.

In a little pamphlet of sixteen pages the author has presented a searching analysis and a condemnation of Vivekananda's work on Karma Yoga. He finds it contradictory and thinks it "does not serve the interests of religion", but quite the opposite. The views are ably presented, but with a fervor and a literalism which seem to have prevented the discernment of the good which in my opinion is to be found in the Hindu teacher's book.

THE PURPOSE IN THE CREATION OF THE WORLD. By H. E. Butler. Paper, pp. 29. 25 cents. The Esoteric Fraternity, Applegate, Cal.

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